



## Gifts for Men

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One generally knows how much they want to spend for a gift, but are usually at a loss as to what would please him most.

Everything that a man likes will be found here—practical gifts, things that he can wear or use, gifts that he will cherish and long remember. Bath Robes, Smoking Jackets, Umbrellas, Suitcases, Leather Novelties, Collar Bags, Ties, Mufflers, Handkerchiefs; in fact not a thing in this exclusive man's store that wouldn't make an excellent gift for a man. Our label on an article means much to any man who has used our goods; it will open the eyes of the man who hasn't, and reflect credit upon the giver's thoughtfulness and good judgment. Most people have realized the folly of waiting until the last moment. The best time is tomorrow.

# Buchmiller & Flowers

INTERPRETERS OF THE SANE CHRISTMAS IDEA.

## E. G. GOWANS FAVORS THE HALF-DAY SCHOOL

Superintendent John M. Mills, of the city schools has received a letter from E. G. Gowans, superintendent of the State Industrial school, in which Dr. Gowans comments on the changes in the city school system, recently recommended by Supt. Mills. The letter follows:

"My Dear Mr. Mills: Your outline of proposed changes in the Ogden system of schools, which appeared last week, and your further explanation in Friday evening's Standard are of such great importance that I cannot refrain from writing you.

"At a time like the present, when the work of the schools is being held up to criticism, friendly and otherwise, when the people are asking why it is that so large a percentage of children after the fourth and fifth

grades lose interest in their studies and drop out of school to go to work; when we are coming to recognize the economic factor in life, and to feel that there is need of a training for it; when we are learning to understand better the relationship of the individual to organized society, it is refreshing to go over the details of your proposed changes.

"It is but fair to assume that you already have worked out the important details involved in such a change, and I, therefore, refer only to some of the principles which to me seem worthy of commendation. 'Half-day' in school and half-day at work presses one of your ideals. It is time that some one should call the attention of the public to the educational value of work. A recent writer has said that there are only three ways of making a living—by begging, by stealing, and by working. It is not hard for the average good citizen to decide which of these ways must be his. But work has a value in education aside from its economic and practical value. Work is a character-building, useful, difficult work that needs to be done—always bring out the sterling qualities of manhood and womanhood as nothing else can. There is something about work which enables the individual to pass from that phase of growth where he is obedient to others up to that higher phase where he is obedient to himself—his own awakened conscience. Has it ever been asserted that the school study of literature, or history, or mathematics, or language, or anything else would do this great service to the individual?

"As you know, we have the half-day school and half-day work plan here at the State Industrial school and I make bold to assert after these years of experience, that if I were compelled to make a choice and eliminate from our scheme either the work or the school instruction, I would unhesitatingly throw out the half-day of school instruction and trust to the work alone as the greatest means of character formation.

"Work, which appeals to a boy's interest and about which his school studies could be grouped in scientific correlation, receiving therefrom the illumination and enrichment which would redeem them from dreariness, would be the most potent influence in keeping boys and girls in school. Further, this sort of correlation would mean the ability to make a decent living. The following paragraph from an unpublished address of the writer's I wish to emphasize: 'The ability to make a living involves the development of physical and mental power; it means industrial efficiency and economic independence; it means the maintenance of a dignified place in society; it means freedom from temptation; it means moral integrity; it means good citizenship; and, in ad-

dition to all this, it means national trade supremacy.' Work is God's best blessing to mankind.

"Your proposal taken in its entirety, means a big step in the direction of an adaptation of our school system to the needs of our own people. This seems rational to me. Why should there be such iron-bound uniformity throughout the whole United States as we have been striving for during the last twenty years? If the City of New York succeeds in arranging a good course of study for the children of New York, must every city, town and hamlet throughout the country forthwith adopt the same thing, irrespective of the needs of their respective children? That is the way we have been working in the past. But why? There is only one answer. It was the easiest way to do. It was the method of following the direction of least resistance in the country, for it was not fair to expect a school system to adapt itself to the needs of a given city to the needs of the people in that city, indeed, it is a most difficult educational problem, but it should be done, and it deserves hearty commendation for your present proposal because it is such a material advance in this direction.

"That particular one of the changes which you propose and which contemplates the establishment of a social center by utilizing the Central Sub-High school building is to my way of thinking, one of the most desirable steps contemplated. Is it not a great surprise to all of us to discover that we, the people of Ogden, have already built and paid for a magnificent club building? To me it is a perfect inspiration. What avenues it opens up for the broader phases of education, for civic betterment, for club life, for men, women, boys and girls! What a splendid opportunity for recreation and amusement for young and old and all under our own control. Lectures on subjects of vital interest to all of us, moving picture shows in which every reel is clean, sweet, wholesome, and possessed of high educational value, dancing under the immediate supervision and control of our teachers; plays, games, gymnasium work, reading room facilities, all in a beautiful building, well lighted, comfortably heated, clean, free from tobacco smoke, far removed from saloons! Why this is something that few of us have ever dreamed of. And yet it is ours simply for the asking. As a matter of fact, the whole school plant belongs to us, the people. Why should we not make use of it for twelve hours a day instead of five? No business man would erect a large and expensive plant and then limit its use to a few hours each day for five days in the week. That would be poor business, indeed. Nor are we justified in so limiting the use of the school plant, if it becomes apparent that our development, as a community, as

a social organism, requires its use. Our hope here in America is in universal free education, not alone for children but for all the people, and at a time like this when we are coming more and more to realize our relation to each other and to society as a whole, to know that we must go forward or backward largely together, to be possessed of a keen feeling of individual personal responsibility for the welfare of the community, thus necessitating a better social understanding and a stronger mutual confidence in each other which can come about only through our becoming better acquainted with each other, there could be no proposal made that should meet with heartier approval than that of establishing in Ogden as a part of the school system such a social center as you propose.

"The best wishes for the success of this movement and for the continued progress of Ogden and her school system, I am, sincerely yours,  
(Signed) "E. G. GOWANS."

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Our Fairy Godmothers.  
The world, out of fairy books, is chary in furnishing its fairy godmothers, yet most of us have friends at whose touch we become more truly and happily ourselves than at other times. They seem able to endow us, through some magic of their own, with the beautiful vestments and the glass slippers that free the spirit. These are our fairy godmothers. We do well to love them and pay them good heed, for through them we may enter into such possession of the precious gifts that we need have no dread of the striking hour. This, we must suppose, is what Cophetua did for his beggar-maid. At his glance the queen in her blossomed, which later all the world could see.—From the Atlantic

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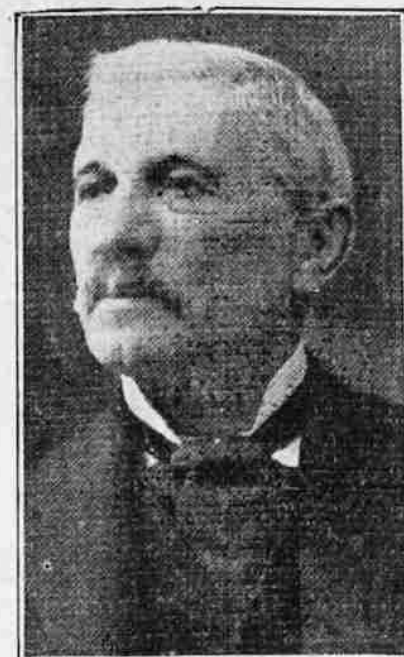
## CHRISTMAS GIFTS AS THE SUBJECT OF A SERMON

The music at the morning service in the First Presbyterian church yesterday was appropriate for the Christmas season. Lawrence Greenwell furnished two bass solos, "The Gift of Peace" and "The Hosannah of the Angels." The instrumental selections by Miss Pierce were from "The Messiah."

Rev. Carver said in part: There are gifts given in the spirit of giving and gifts given in the spirit of barter. Some give the best of their tokens to those who give the best unto them, and there are others who derive more pleasure in bestowing upon the ones from whom no return can be expected. We have all read again and again that it is not the intrinsic value of the gift, but the spirit in which it is given that renders it valuable. We have, too, read again and again that the one who gives derives more good in the giving than the one who receives. These, however, are sentiments in variance with our mode of giving, if not of thinking. But what is still more at variance is the fact that the one who bestows a gift on the heart, soul or mind is more truly a Christmas giver than the one who gives only to bodily wants. We hear today of a national movement to found a society for the prevention of useless giving. Who, however, is to decide what is useless? Toys are of real value to the child. The day of play and toys is short at best, and who would say it is useless? Pretty trinkets and knick-knacks are of use, great use indeed, when they minister to the desire and taste for pretty things. Many a poor woman needs them as deeply as she does food or clothing, for she has an aesthetic nature to be nourished and fed as well as a body. Spiritual gifts are most needed, for they are the rarest of all and blessed is that one who can give to the needs of a yearning or unfed spirit. Life, indeed, we greatly err when we strive to limit our gifts to the practical things, for men and women have other needs quite as essential as food and clothes if they are to be more than animals. Christmas giving if it is in the spirit of the Christ must first be giving that is given in the deepest goodwill and joyously bestowed. It must be giving to a degree that means self-sacrifice, not the giving that we will never miss, but the giving that costs until we feel it, for so God gave unto us.

A gift to have the Christ spirit must be one that ministers to the soul, heart and mind of man as well as to the body. Indeed, to really give a Christmas gift rightly is no easy or offhand deed.

The Christ never gave the mere necessities of life. All His gifts overflow with a rich largess and are in no wise limited to the mere utilities of life. That which we owe to our families in furniture, clothing or food can never be called a gift. It is theirs by right as to them belongs their portion of our wage or increase in goods. They are no more dependent upon us than we are upon them. Christ gave the world with wondrous freeness His best gift and from His life has arisen the best of art, music and all that enriches the whole life of man. We greatly err in thinking that the poor need only life's necessities. They have their desires for life's adornments and pretty things



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What a cold, practical life may call trashy gifts may be blessings indeed unto them.

Most of all do we note that Christ gave as an added blessing tender sympathetic messages of interest to the lives he blessed. He never gave coldly or indifferently and no more can we on His day. If we do not sincerely desire the well-being of the life we give to how dare we give a gift to it on Christ's day? If we do desire that well-being how can we refrain from voicing it?

Christ chose the weak things to confound the mighty. He came as a babe in weakness. He came in poverty. He was unaided by either pomp or worldly power. He sought to rule not by fear, but by love. In all this He was different from the worldly ideas of his or our day. Most of all, He was weak as men judge weakness in His standards of price and value. His price was the love and faith of those He could serve. For that love and faith He gave all freely. He gave not so much to body as to heart and soul. Such gifts are now, as they were then, lightly regarded. His standards of giving and life must be ours, however, if we give rightly on His day.

Thoughtful.

"Whenever I finish reading one of my poems," said the poet, "I always leave the platform on tiptoe." "How thoughtful!" remarked his friend. "To avoid waking the audience, I suppose."

## Reminder

An early order for Christmas Pictures would be appreciated—Call and see new styles.

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